1: Blackwood E-5 (1929-1930) 1935
ON6 Buka ON6
Kurtatchi

727 266 hanging to the tree for four days and four nights. Then they take him down, and slit up his belly, and wash it, and take out the entrails. They singe his skin, and scrape it, just as if he were a pig. His skin is white underneath. They bury the head, and later on they take it up again and take off the jaw and hang it up in the house. The body they cut into slices, just as we cut up pigs, first they cut it off at the ankles, then at the knees, then at the fork. They cook the pieces in an oven and eat them with taro. This way of cooking a man is called *gohen*.

Some additional details concerning the treatment of a man brought home alive were told by a young Petats man, who got them from his father. He told them with evident enjoyment, and appeared to regret that this sort of thing did not happen any more.

In times before, all the people used to fight. We always won all our fights. They used to eat plenty of men. If a man was taken alive they used to hang him up on a tree and cut pieces off his arm, and his leg, and his shoulder. He would cry out and say: 'Do not cut me, let me go home.' They would say: 'You are not at home now, you are in our place, now we shall eat you.' They did not eat him because they were hungry, but because he was their enemy.'

266 It appeared that the teller's father had not himself eaten human flesh, but had been the son of a great warrior, and, as a small boy, had witnessed the procedure he described. Children were never [858 562] allowed to partake of it; if they did it was thought that they would become dumb. Women did not usually eat it; the reason given was 'because they were frightened'.

266 565 766 614 Two occasions on which human flesh was eaten as part of a ceremony are known to me. One is that marking the elevation to the rank of *tsunaun* of a man renowned in war (described on p. 47) and the other, the burial of the head of an enemy who had been eaten at the stone structure at Tiop, following the birth of a child to a woman 'belonging to the lineage of the stones' (described on p. 537). There are probably others, which did not come under my notice.

266 681 Under certain prescribed circumstances the flesh of their own people was eaten. This was in all cases done as a punishment for having broken a strong taboo. The instances known to me are as follows:

266 684 In case of adultery between relatives who stand to each other in the relation of *watʃitʃio* (see p. 68). Present punishment—banishment of both from the village.